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ridicules Fairclough-Brown for regarding 5.511, *in-nexa pedem*, as a middle with a direct object, and suggests that they were tricked by their idiomatic translation 'having its foot bound', a translation which he claims elsewhere is logically nearer to 'bound as to his hands' than to 'having bound his hands'. Along the same line he criticizes Professor Knapp for regarding *insternor umeros*, 2.722, as an instance of the middle; he suggests as a translation, 'I cover myself, to be more specific, my shoulders'.—Mr. Gordis calls attention to the fact that the accusative of specification with an adjective admits of no ambiguity. He gives several examples like *nuda genu*, 1.520; but claims that if the descriptive adjective *nuda* were replaced by the perfect participle *nudata*, which has become practically an adjective, the construction of *genu* would be the same.—We may conclude our brief review of this timely article with the statement that his point is well taken when he says, that "it is quite possible to recognize the direct object of the middle and the secondary accusative with the passive as having contributed to the development of the Latin accusative of specification without attempting to distinguish as distinct categories the instances where such influence has been operative".

In this issue the following books are reviewed: Lothman's Latin Lessons for Beginners (W. G. Leutner); Comparetti's Vergil in the Middle Ages (F. J. Miller); Butler's Post-Augustan Poetry from Seneca to Juvenal (Henry W. Prescott); O'Connor's Chapters in the History of Actors and Acting in Ancient Greece (R. C. Flickinger); Baumgarten-Poland-Wagner's Die hellenische Kultur (A. T. Murray); Marquand's Greek Architecture (William C. Poland); Scrivener's The New Testament in Greek (Edgar J. Goodspeed); Thackeray's Grammar of the Old Testament in Greek (E. J. Goodspeed).

W. F. TIBBETTS.

ERASMUS HALL HIGH SCHOOL, Brooklyn, N. Y.

## REVIEW

Cicero: De Senectute. Edited by J. H. Allen, W. F. Allen and J. B. Greenough. Reëdited by Katharine Allen, University of Wisconsin. Boston: Ginn and Co. (1908). Pp. xviii + 108.

Cicero's delightful essay on old age justly holds its place in most of our colleges and universities as a part of the Latin work of the Freshman year. For the needs of such students the present edition is clearly intended. The work of revision has been carefully done, and consistently with the aim, as stated in the Preface:

In the introduction a few new paragraphs have been incorporated and some alterations made in the old text. In the notes some simple grammatical explanations and references, and some translations of easy words and phrases, have been omitted, a few notes have been altered or expanded, and a considerable number of new notes added, though it has been the aim not to mar the simplicity characteristic of the old edition by elaborate annotation.

The chief change in the introduction is a brief, yet adequate, account of Cicero's contact with Greek representatives of the important schools of philosophy, his own intellectual independence, united with admiration for Plato, and his early-formed design

of setting forth for his countrymen the practical ethics of his masters. I quote the close:

He nowhere lays claim to originality. From the Greeks he adopts and adapts what suits him, sets it forth in choice Latin enriched and made luminous by numerous illustrations drawn from Roman history and politics, and thus gives a new lease of life and a wider sphere of usefulness to the loftiest thoughts and noblest ideals of his predecessors. In this lies the value of his philosophical writings to his countrymen and to the world.

There is included in the introduction (pp. xiv-xvi) a discussion of the title and date of the essay. That it was written shortly before or shortly after the death of Caesar is apparent from the passages usually cited in this discussion; in favor of the earlier date the editor cites her article (A. J. P. 28.297).

Some selections from Cato's De Agricultura are given, with brief footnotes, on pages xvii-xviii. This is a welcome addition. In these Cato the shrewd farmer speaks; in the essay an idealized Cato is "dressed in the mental costume" of Cicero's day, and it is Cicero's voice that we hear.

Improvement is noticed in the page arrangement of the text (pp. 1-36); the text is clearer to the eye, and covers four more pages than in the earlier edition. The form of the Argument prefixed to the notes has been improved by its tabulated arrangement; the chapters and sections of the text are indicated at the left. In the notes, pages 37-80, there is a like improvement in the form of the printed page: each note forms a separate paragraph, and figures at the beginning of each paragraph refer to page and line, while heavy-faced figures on the margin refer to the sections of the text.

The notes impress me as judicious and, as a rule, sufficiently concise for the purpose of the edition. While it is a debatable point how numerous should be the references to Latin Grammars, in an edition for college Freshmen, the following instances of such omission may be mentioned: 2.1.23<sup>1</sup> *absterserit* (in a past result clause); 2.2.3 *possit*, "causal subjunctive" (the student would be helped by a reference to characteristic clauses); 4.2.18 *senserim* (as often, *dico* and *sentio* are drawn into a *quod*-clause); 13.6.25 *quod (nihil habeo quod)*: this should be felt as like *nihil est quod*, and a reference is desirable. A number of other instances where some teachers would prefer a reference to the Grammars could be cited. Yet the desired reference is often given, as at 4.3.3 *cum effluxisset*, where the clause has a conditional force.

Care is taken in rendering single words. I note the following: 1.1.11 *prudentiam*, 'good sense' (supported by the definition quoted from De Off. 1.153); 6.3.19 *ingravescentem aetatem*, 'the increasing burden of age'; 7.4.9 *inhumani*, 'churlish'; 32.13.25 *hospites*, 'friends from abroad' (with an account of the ancient *hospitium*); 40.17.2 *proditiones*, 'acts of treason'.

<sup>1</sup> The first figure refers to the paragraph, the other to the page and line of the text.

Occasional quotations and references to ancient and modern writers very properly find a place in the notes. In this matter it is easy to exceed the bounds that circumscribe an edition planned for less mature students. The editor has shown restraint and good taste; see especially under 15.7.11.

On page 81 is a table of the Greek philosophers mentioned in the essay, and pages 82-99 contain essential facts concerning the persons mentioned, including a genealogical chart of the Scipios. The Appendix (pages 101-105) gives the variations of the text from that of the old edition and of Müller. The reading *composita* in 28.12.14 (*compta*, Müller; *cocta*, Moore's edition) may find some measure of support in the quotation from Seneca (Ep. 40.2), who approves of this manner of speech for the philosopher and the old man: *cuius pronuntiatio quoque, sicut vita, debet esse composita* ('calm').

To conclude, this revised edition fulfills well the editor's aim, and will be found a serviceable and inexpensive book.

SYRACUSE UNIVERSITY.

PERLEY OAKLAND PLACE.

### CORRESPONDENCE

In THE CLASSICAL WEEKLY 3.49, citing from Sophocles Antigone 31-36, Professor Knapp treats οὐχ (35) as a negative with ἀγειν where μή might naturally be expected. I think, however, that the author is unfortunate in the selection of a passage to illustrate his point. According to this interpretation the infinitive ἀγειν is governed by προκηρύσσοντα. It seems to me that this view is erroneous and that the infinitives ἀγειν and προκείσθαι depend upon φασι (31). In that case, of course, μή would be wrong and hence no explanation for οὐχ is required. This is evidently the opinion of Jebb, to whom Professor Knapp refers, as he translates, "Nor counts the matter light".

ROSCOE GUERNSEY.

COLUMBIA UNIVERSITY.

I am afraid that Dr. Guernsey has somewhat missed the point of my remarks on this passage. I do not hold that οὐχ is used with ἀγειν where μή would naturally be expected. My point really was that *non* . . . *sed* and *οὐ* . . . *ἀλλά* repeatedly, in spite of the negative appearance of *non* and *οὐ*, constitute in reality an affirmative, a strongly affirmative expression which is to be taken as a whole; to single out the *non* or the *οὐ* in such cases works harm to syntax and interpretation both.

The fresh examination to which I have subjected the passage since the receipt of Dr. Guernsey's note compels me to admit that I might have found a better example from Greek to illustrate my point. Syntactically it is easier to join ἀγειν in 34 with φασι in 31. But since φασι was said in 31 we have had κηρύξαντ' in 32 and προκηρύσσοντα in 34, and I am still persuaded that we shall get a far better effect in 34-35 if we regard τὸ πᾶγμα . . . ἐν πόλει as in effect oratio obliqua, giving Creon's thought. Stylistically, surely, this is the better view. Antigone's words with hardly a

change give Creon's command precisely as he might have uttered himself, thus: τὸ πᾶγμα ἀγε (ἀγετε) οὐχ ὥς . . . ἐν πόλει. I write here οὐχ on the basis of my paper to which Dr. Guernsey refers. To offset Jebb's preference for another construction I beg to report that that excellent Greek scholar, Professor Humphreys, construes ἀγειν as I have done, though he takes a different view of οὐχ. C. K.

### THE NEW YORK LATIN CLUB

On Saturday, January 8, the New York Latin Club held one of its most successful meetings. Ninety-three members and guests heard Professor Paul Shorey of Chicago speak upon The Making of a Litterateur. To do justice to this paper is impossible: it sparkled with humor from beginning to end and kept the audience delighted throughout.

After a most felicitous introduction, Professor Shorey spoke of the characteristic of bookishness, so noticeable nowadays, and yet fully as noticeable two thousand years ago, and even earlier. The epic died of overproduction: the same fate befell successively lyric poetry, the drama, and Socratic dialogue. The eight centuries beginning with the establishment of the Alexandrian library were a time of libraries, books, and readers by the million. Alexandrians and Germans would be hard to distinguish in their production of dissertations. Professor Shorey read a list of titles of theses German and Alexandrian indiscriminately mixed, and successfully defied his hearers to distinguish one class from the other. The Ancients were great readers of 'papers'.

After some apt illustrations from Martial, the speaker came to the main topic of his paper, Lucian, "the sage who laughed the world away". He drew parallels between a number of Lucian's works and familiar books of modern times, showing all through the spirit of the twentieth century, or at least the latter part of the nineteenth, and illustrating by translations with modern terminology the fact that there is nothing new in heaven or on earth. The attitude of Lucian and of Aristophanes toward the gods is no more irreverent than that shown to us in The Houseboat on the Styx: the humorous side appealed to Lucian in everything: Professor Shorey's last reference, "The Fly, An Appreciation", illustrates this most fittingly.

Everyone went away with a new sense of humor and fun stored in the Classics for those who will read, and sense of appreciation to Dr. Shorey for calling again to mind that the 'dull grind' idea of Greek and Latin is in large measure at least subjective.

EDWARD C. CHICKERING, Censor.

The title of Miss Franklin's paper in the last issue (page 82) should be corrected to read The Place of the Reader in *First Year Latin*.